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engraved stones ; but from the fear of their being all seized from him, he reburied it, though he has probably taken opportunities gradually, and in small portions, to dispose of its contents. Small fragments of porphyry, giallo antico, serpentino, &c. are found plentifully scattered on the surface of the ground. There is also seen a well-executed statue, in white marble, of a young Roman emperor, but the head and feet are wanting ; and under one of the arches of the amphitheatre is found a draperied statue, also deprived of the head ; for the Arabs, immediately on discovering any of these beautiful specimens of ancient sculpture, actuated by a religious and superstitious feeling, break off and destroy this part of the human figure."

The remarks made by Sir G. Temple, during his journey from Gabes to Tozer and Nefsa, also furnish much curious information respecting a country hitherto but little known ; but as the entire Journal will shortly appear, we shall make no further extracts. We have been much gratified by the inspection of about eighty fine drawings of scenery and antiquities, with which it is illustrated.

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VI.—*View of the Origin and Migrations of the Polynesian Nation ; demonstrating their ancient Discovery and Progressive Settlement of the Continent of America.* By John Dunmore Lang, D.D. London, 1834, 12mo. pp. 256.

THE object of this work is fully explained in its title ; and the argument, apart from the observations and examples by which its several steps are illustrated, begins with proving the Polynesians to be themselves Indo-Chinese, thus :—

" I. The distinction of caste—the most ancient and remarkable feature of Asiatic society—prevails to a great extent in the South Sea islands. In Tahiti, this distinction was formerly carried to so ridiculous an extent in the case of the royal family—all the members of which were regarded as *sacred* in the highest Tahitian sense of the word—that whatever any of the princes of the blood happened to touch became sacred also. If the king entered a house, the owner had to abandon it forthwith. If he walked on a footpath, it was death for a plebeian to walk on it afterwards. In the Friendly Islands, the several castes are still better defined ; and the Brahmin, or priestly caste, ranks highest, insomuch that the Grand Lama of these islands, the Tooi Tonga, as he is called, takes precedence even of the king. In New Zealand, indeed, the distinction of caste does not prevail. *There* every man is either a Rangatira, i. e. a *gentleman*, who knows no superior, and who bows to no authority ; or a miserable slave, who holds, or who loses, his life at the mere caprice of his master. The slave, however, is not inferior in birth to the master. He has only become inferior through the fortune of war.

“ The castes in India are,—

“ 1. The Brahmin caste, whose office is to offer sacrifices, to teach the Veda, to offer gifts, and to receive presents.

“ 2. The Kshutriya caste, whose office is to protect the country and the Brahmins.

“ 3. The Vishya caste, whose office is to keep cattle, to carry on trade, to cultivate the land.

“ 4. The Shoodra caste, whose office is to serve the Brahmins. And persons of the higher castes must not communicate with the lower in marriage, in eating, or in family friendship, on pain of degradation and the loss of all earthly connexions.

“ In the Friendly Islands, in which the Polynesian system seems to have retained much more of its ancient and distinctive features than in most of the other groups, a similar, if not exactly the same, division of society obtains. In these islands the highest caste is in like manner :—

“ 1. The priestly caste, the heads of which are supposed to be descended from the gods : they receive presents from the lower castes, and enjoy peculiar privileges ; and the other islanders testify their respect towards them by addressing them in a sort of Sanscrit or sacred language, which is not used on inferior occasions.

“ 2. The Egi, or nobles, whose office it is to preside in war, and to be the rulers of the country, the king himself being of this caste.

“ 3. The Matabooles, or gentlemen, whose office it is to act as companions and counsellors to the nobles, to be masters of ceremonies and orators at public assemblies. The cadets or younger brothers and sons of this caste practise mechanical arts under the name of Mooas.

“ 4. The Tooas, or lowest caste, consisting of common labourers, cooks, servants. And, in like manner as in India, the repugnance towards any intermingling of the castes is so strong, that if an individual of one of the higher castes has children by a wife or concubine of one of the lower, the children must be put to death to prevent the degradation of the family.

“ II. The institution of Taboo, which obtains universally in the South Sea Islands, is also of Asiatic origin. Its existence and operation may be traced from the Straits of Malacca across the whole continent of Asia, through Syria, to the islands of Greece. Under the Levitical law, the shew-bread was taboo ; as were the olive-trees dedicated to Minerva throughout the Athenian territory. An Athenian citizen was tried for his life before the court of the Areopagus, for removing the useless stump of one of them from his field : as would be an Otaheitan or New Zealander on a like occasion.

“ III. The rite of circumcision—of decidedly Asiatic origin—is practised in several of the groups of Polynesia, as in the Fiji, Friendly, and Society Islands ; not, however, as a religious observance, but as an ancient custom, of the origin of which no account can be given.

“ IV. The idols of the South Sea Islanders resemble those of

Asia, especially those of the Burman empire. In both cases the idol is generally represented in a recumbent posture; its legs are disproportionately small, and its hands are clasped before it.

“V. In their physical conformation, and even general character, the natives of the South Sea Islands resemble the Malays.

“VI. Numerous Asiatic customs are still discernible in the various islands of the South Seas. In Otaheite, as in Bengal, women are not allowed to eat with their husbands, or to partake of certain articles of food which are indiscriminately eaten by their lords and masters. The general posture in sitting is that of the Asiatics—on the ground, cross-legged; and in the Friendly Islands, as in the kingdom of Siam and in other eastern countries, it is deemed most respectful to sit in the presence of the sovereign. The New Zealanders and the Friendly Islanders salute each other by touching noses—a ceremony which is not unknown in eastern Asia; and in the island of Tonga there is a game called *hico*, which consists in throwing up and in keeping in the air a number of balls, as is still practised by the Indian and Chinese jugglers.

“Nay, similar modes of thinking, and corresponding peculiarities of action, are found to prevail both in Asia and in the South Sea islands. The New Zealanders, for example, uniformly ascribe internal maladies to the anger of some Atua or divinity, who is supposed to be gnawing the patient's viscera. In such cases, therefore, instead of administering anything in the shape of medicine, the priest or soothsayer is consulted; who, after certain divinations, probably pronounces the patient given over to the anger of the god, and then taboos or excommunicates him; after which he is removed to a solitary house in the neighbourhood, and left to die, like the aged or sick Hindoo on the banks of the Ganges—no person being permitted to hold further communication with him, or to supply him with provisions. It is singular, indeed, that a similar idea, and a somewhat similar practice, in regard to the treatment of diseases, should have obtained even among the ancient Greeks. We learn from Homer, that when the Grecian army under the walls of Troy was afflicted with an epidemical disease, Machaon and Podalirius, the surgeons-general of the forces, were not asked their opinion, in the council of the chiefs, either as to its cause or to the treatment to be adopted for its cure. Chalcas, the soothsayer, was the only person consulted respecting it; and, like a genuine New Zealand Ariki, he ascribed the disease to the vengeance of the far-darting Apollo.

“In the Fiji Islands, the principal wife must be strangled at her husband's death, and buried along with him—a practice evidently borrowed from the suttees of Hindostan. The same practice obtained also in the Friendly Islands, in regard to the principal wife of the Tooi Tonga, or chief priest of these islands.

“VII. The general tradition of the South Sea Islanders—at least of those inhabiting the groups in the Southern Pacific—is, that they came from the north-west; and Bolotoo, the Paradise of the Friendly Islands, is supposed to lie in that direction.

“ VIII. The cloth made in the South Sea Islands, and commonly called Otaheitan cloth, is the same, as observed by Mr. Marsden, with the original clothing of the Sumatrans ; and the use of the betel-nut, as practised in the East Indies, is found to exist in several of the Polynesian isles.

“ IX. A remarkable resemblance occurs between the Polynesian and Malay languages. ‘ One original language,’ says Sir Stamford Raffles, ‘ seems, in a very remote period, to have pervaded the whole (Indian) Archipelago, and to have spread (perhaps with the population) towards Madagascar on the one side, and the islands in the South Sea on the other ; but in the proportion that we find any of these tribes more highly advanced in the arts of civilized life than others, in nearly the same proportion do we find the language enriched by a corresponding accession of Sanscrit terms, directing us at once to the source whence civilisation flowed towards these regions.’

“ ‘ At first,’ says the unfortunate La Pérouse, ‘ we perceived no resemblance between the language of the people of the Navigators’ Islands and that of the people of the Society and Friendly Islands, the vocabularies of which we had with us ; but a closer examination taught us that they spoke a dialect of the same tongue. A fact which may tend to prove this, and which confirms the opinion of the English respecting the origin of these people, is, that a young Manillese servant, who was born in the province of Tagayan, on the north of Manilla, *understood and interpreted to us most of their words*. Now it is known that the Tagayan, Talgal, and all the dialects of the Philippine Islands in general *are derived from the Malay* ; and this language, more widely spread than those of the Greeks and Romans were, is common to the numerous tribes that inhabit the islands of the South Sea. To me it appears demonstrated, that these different nations are derived from Malay colonies who conquered these islands at very remote periods ; and perhaps even the Chinese and Egyptians, whose antiquity is so much vaunted, are modern compared to these.’

[‘ The following are some of the points of this resemblance :—  
1. All the Indo-Chinese nations, including the Malayan and Polynesian tribes, have a language of ceremony, in which their chiefs are addressed, differing, in many important particulars, from the ordinary tongue. 2. They are all monosyllabic in their structure\*. 3. In all, the words are susceptible of no change denoting diversity of gender, number, and case, or what is understood in European languages by declension and conjugation. Every possible variety of thought must be expressed by a separate word ; in no instance is there a change of termination. 4. Relationship is expressed in them, and compound words formed, by the mere juxtaposition of primitive words. 5. Particles are used by them in a similar way ; and these particles are in many instances not merely similar, but identical. 6. Similar sounds abound in them ; the consonantal are fewer and the vowel sounds

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\* In this statement Dr. Lang differs from Mr. Marsden.

more numerous than in the European and western Asiatic languages : (hence the facility with which they run into dialects.) 7. Various words have the same signification in them.”]

Dr. Lang, now considering the Mongolian, Malay, or Indo-Chinese origin of the South Sea Islanders to be proved, proceeds next to argue on the possibility, and even *primâ facie* probability, of their having extended themselves east to the continent of America, even if there were no very considerable proof that they did, arising from similarity of habits or manners. The usual objection arises from the distance, by sea too, and against the general course of the trade-winds. But the Malaysans were always maritime in their habits ; their descendants (the South Sea Islanders) are known to resemble them in this. Thus, it seems demonstrated, they actually have reached even the most remote Polynesian islands ; and the prevalence of cannibalism in these may be considered an evidence of the distress to which individuals were frequently reduced during their progress. Is there any abstract difficulty, then, in supposing that they went farther ? or, rather, is not the mind, on these considerations, prepared to admit the following coincidences as proofs that they did ?

“ I. The Mexican and Peruvian nations were divided into king, nobles, and commons. The king was absolute, but could not go to war or engage in any other undertaking of importance without the assent of a council of chiefs. The chiefs were lords paramount in their own territories. The commons were mere slaves, whose persons and possessions were entirely the property of their masters. A precisely similar distribution of the component parts of society, and a precisely similar state of dependence of the king on the will of the chiefs, are observable in the Friendly and Society Islands.

“ II. The Incas, or sovereigns, of Peru conjoined the regal and sacerdotal offices, agreeably to the ancient and patriarchal usage, *Rex Anius—rex idem, idemque sacerdos*. They were regarded, moreover, as divine personages—sprung from the gods. Such, however, was also the status of the Tooï Tonga, or royal priest, of the Friendly Islands ; and the idea that the royal chiefs were Atuas, or divinities, was universally prevalent in the islands, and was sufficiently evinced in the received opinion, or rather doctrine, that the king consecrated whatever he touched.

“ III. There was a language of ceremony or deference used in ancient Mexico when inferiors addressed their superiors, and especially when a plebeian addressed a chief, or when the latter addressed his prince. This language did not consist in the use of a few phrases of deference and respect, such as those in use in European languages in addressing royalty or nobility : it constituted, so to speak, a separate language, and pervaded the whole economy of speech. ‘The Mexicans,’ says Dr. Robertson, ‘had not only reverential nouns, but reverential verbs ;’ and the use of any other

than this reverential language, in conversing with a king or royal chief, would have been held tantamount to high treason. The prevalence of this most remarkable peculiarity in the South Sea Islands, among the Malays of the Indian Archipelago, and the Indo-Chinese nations of Eastern Asia, has been already noticed; and how deeply rooted in the mental constitution of these nations, how closely interwoven with all their habits of thought, was the principle in which this very singular practice originated, may be estimated from a practice of a somewhat similar kind that obtained within these few years in the South Sea Islands. It was a point of established etiquette in the island of Otaheite, that if any word of common use in the language happened to form part of the king's name, it was no longer allowable to use that word thereafter in common conversation; and the object it had designated from time immemorial had thenceforth to be designated by a totally different word. Thus, the word *vai*, signifying *water*, being honoured some time ago in being associated with the name of Tahitian royalty, was thenceforth proscribed in common conversation, and its place supplied by the word *puppi*. The word *po*, signifying *night*, was equally unfortunate as a word of general use in the language, in consequence of being appropriated as part and parcel of the name Pomarre—a name which, although rather famous for the last twenty years in the Missionary annals of the South Seas, signifies merely *night-cough*, and was given to Pomarre in consequence of his being troubled on one occasion with an affection of that kind.

“ IV. The right of property was recognised and established among the Indo-American nations, but the lower orders generally cultivated a considerable extent of ground in common, the produce of which was laid up by their superiors in storehouses called *tambos*, and distributed to each as he had need. The kumaras, or sweet potatoes of New Zealand, are always cultivated *pro bono publico* by persons set apart for the purpose, the produce being afterwards distributed. The storehouses in New Zealand are *taboo*: I suspect the Spaniards have reported the word inaccurately, for the Mexican *tambo* is probably the same word as the Polynesian *taboo*.

“ V. A variety of handicrafts were practised in Mexico; and the Spaniards were often astonished not only at the perseverance of the Indians, but at the neatness of their work compared with the rudeness of their implements. Similar remarks have been made a thousand times in regard to the South Sea Islanders.

“ VI. The Mexicans are remarkably fond of ornaments; and they form some of those that are most highly prized in a precisely similar way.

“ VII. The Peruvians cultivated the ground with a mattock of hard wood. So also do the New Zealanders. The Mexicans, Humboldt informs us, manufactured a sort of paper exactly similar in texture to the paper-cloth of Otaheite.

“ VIII. The Indo-American nations had no temples properly so called, i. e. buildings for religious purposes having a roof; but they

erected solid mounds of earth, which were ascended by a flight of stone steps, and surmounted with a sort of altar. Similar *high places* are erected in the South Sea Islands, and are called *Morais* or *Malais*.

"IX. The divinities that were worshipped by the Mexicans were supposed to require human victims to be offered in sacrifice on their altars; and such victims were accordingly offered, to the number of several thousands annually. The same horrible superstition prevailed in Otaheite, where the dead body of the human victim, who had perhaps been designated by the priest, and knocked on the head without any previous warning by one of his emissaries, was suspended in a basket of wicker-work to the branch of a tree near the *Morai* of the god, and left to putrefy in the open air.

"X. The houses of the Mexicans had no windows, and the door was always so low that they had to stoop down on crossing the threshold. The New Zealander constructs his hut in a precisely similar way.

"XI. Remains of ancient buildings in a singularly massive style of architecture are found in various parts of the continent of America—to the northward as well as to the southward of the equator. These remains consist,—first, of temples; second, of pyramids; third, of tumuli; and fourth, of fortifications: and it is a circumstance worthy of particular observation, that precisely similar remains, of a remote and comparatively civilized antiquity, are found in the South Sea Islands.

"1. The Spanish writers on South America describe the remains of an ancient Peruvian temple, consisting of an inclosed space open at the top, of which the walls are about twelve feet in height and consist of stones of an immense size, some of them being thirty feet long, eighteen broad, and six thick. These stones are not cemented with mortar; neither have they been squared to join closely to each other, like hewn stones in a European building, although the stones of ancient Peruvian buildings are sometimes found hewn into regular forms; but cavities have been wrought with the utmost exactness, and with incredible labour, in one stone to receive the natural or accidental protuberances of another.

"2. Baron Humboldt has described various ancient Peruvian pyramids, which, for the massiveness of their structure and the boldness of their design, that accomplished traveller does not hesitate to compare with the pyramids of Egypt." . . . . "In speaking of structures of a precisely similar kind erected by the South Sea Islanders, Mr. Ellis observes, 'The form of the interior or area of their temples was frequently that of a square or parallelogram, the sides of which extended forty or fifty feet. Two sides of this space were inclosed by a high stone wall; the front was protected by a low fence; and opposite, a solid pyramidal structure was raised, in front of which the images were kept and the altars fixed. These piles were often immense. That which formed one side of the square of the large temple in Atehuru, according to Mr. Wilson,



by whom it was visited when in a state of preservation, was two hundred and seventy feet long, ninety-four wide at the base, and fifty feet high, being at the summit one hundred and eighty long, and six wide. A flight of steps led to its summit; the bottom step was six feet high. The outer stones of the pyramid, composed of coral and basalt, were laid with great care, and hewn or squared with immense labour, especially the *tiavā*, or corner stones.'

"3. Tumuli, constructed, in some instances, of immense stones, and in others, as on the banks of the Ohio, of mounds of earth, are also found among the remains of ancient civilisation, both in the South Sea Islands and in America. The island of Tonga Taboo, which contains a population of ten thousand souls, is of coral formation, and is almost level with the ocean. There is a tomb, however, in one part of it of great antiquity, called by the natives the tomb of Toobo Tool, and constructed of immense stones, such as the present natives of Tonga, in the existing state of the mechanical arts in the Friendly Islands, would be utterly unable to move. These stones, moreover, must have been brought on rafts from some other island, as there is no other stone in the island of Tonga of the size of a pigeon's egg. Remains of ancient buildings, in a similar style of architecture, were found by Lord Anson in the island of Tinian, to the eastward of the Indian Archipelago.

"Remains of a similar character are found also in Pasquas, or Easter Island, situated in lat.  $27^{\circ}$  south, and  $109^{\circ}$  west long.—the nearest of all the South Sea Islands to the continent of America. 'The most remarkable objects in Easter Island,' says Mr. Ellis, 'are its monuments of stone-work and sculpture, which, though rude and imperfect, are superior to any found among the more numerous and civilized tribes inhabiting the South Sea Islands. These monuments consist in a number of terraces or platforms built with stones, cut and fixed with great exactness and skill, forming, though destitute of cement, a strong durable pile. On these terraces are fixed colossal figures or busts. They appear to be monuments erected in memory of ancient kings or chiefs, as each bust or column had a distinct name. One of these, of which Forster took the dimensions, consisted of a single stone twenty feet high and five wide, and represented a human figure to the waist; on the crown of the head a stone of cylindrical shape was placed erect: this stone was of a different colour from the rest of the figure, which appeared to be formed of a kind of cellular lava. In one place, seven of these statues or busts stood together: one, which they saw lying on the ground, was twenty-seven feet long, and nine in diameter.'

"4. Remains of ancient and regular fortifications have also been discovered in both continents of America; and the circumstance has repeatedly awakened much curiosity respecting the origin, the history, and the fate of the nation that has left behind it these memorials of its ancient civilization. But regular fortifications of a similar kind are still met with in all parts of the South Sea Islands. In some islands they are constructed of walls of loose stones piled on each other on

the tops of hills, as in New Zealand; in others, they are formed of strong palisades, like the Burman stockades, as in the level island of Tonga; and in others they consist of some artificial addition to a place of great natural strength, as in the district of Atehuru in Otaheite.

"XII. The picture-writing of the ancient Mexicans has also a decidedly Polynesian, Malayan, or Chinese aspect; and examples very similar to it occur among the South Sea Islands. 'In the course of our tour around Hawaii,' says the Rev. Mr. Ellis, in an Appendix to his valuable work entitled *Polynesian Researches*, 'we met with a few specimens of what may perhaps be termed the first efforts of an uncivilized people towards the construction of a language of symbols. Along the southern coast, both on the east and west sides, we frequently saw a number of straight lines, semicircles, or concentric rings, with some rude imitations of the human figure, cut or carved in the compact rocks of lava. They did not appear to have been cut with an iron instrument, but with a stone hatchet, or a stone less frangible than the rock on which they were portrayed. On inquiry, we found that they had been made by former travellers, from a motive similar to that which induces a person to carve his initials on a stone or tree, or a traveller to record his name in an album,—to inform his successors that he has been there. When there were a number of concentric circles with a dot or mark in the centre, the dot signified a man, and the number of rings denoted the number of the party which had circum-ambulated the island. When there was a ring, and a number of marks, it denoted the same; the number of marks showing of how many the party consisted; and the ring, that they had travelled completely round the island: but when there was only a semicircle, it denoted that they had returned after reaching the place where it was made. In some of the islands we have seen the outline of a fish portrayed in the same manner, to denote that one of that species or size had been taken near the spot: sometimes the dimensions of an exceedingly large fruit, &c., are marked in the same way.'

"XIII. Notwithstanding the comparatively high degree of civilization, which the ancient Mexicans had attained, previous to the discovery of the American continent by Europeans, their wars were uniformly conducted with the most savage ferocity, and their captives were generally put to death and devoured. Indeed, a degree of ferocity altogether unexampled in the annals of European warfare, either in ancient or in modern times, seems to have distinguished the Indo-American nation in almost all its settlements, and in every period of its history; and the horrible practice of cannibalism appears to have prevailed to an enormous extent among its various tribes. Philosophers of high character have recently expressed their utter astonishment at the prevalence of so revolting a practice in that particular division of the human family; but, allowing the present hypothesis to be well-founded, the first inhabitants of the American continent must, from the very nature of things, have been ferocious cannibals when they landed on its shores: cannibalism must have been the general

practice of their forefathers of the Polynesian nation, in the course of those miserable voyages that led to the successive discovery and settlement of the myriads of islands that stud the bosom of the Pacific, and are separated from each other, in many instances, by extensive tracts of ocean; and the horrible practice thus introduced by necessity, and divested of its horrors by general usage, may afterwards have been indulged in from custom, if not choice.

“XIV. The great councils of the Indo-American nations, in which affairs of public interest were publicly discussed, were conducted in the same manner as those of the Polynesian nation. Youth was not suffered to mingle in the high debate. Regular harangues were delivered; most of which were highly animated, and some highly eloquent. And when any speaker had possession of the assembly, he was listened to with profound attention.

“XV. Even in their prejudices and slight conventional points of manners, a resemblance may be traced between the Indo-American and Polynesian tribes. They both impute disease to the agency of evil spirits. Their modes of interment are similar, both suspending the body at some distance from the ground, where it is left to putrefy; and afterwards collecting the bones, and placing them in a common cemetery. Both consider revenge a sacred duty; both steal on their intended victim; and each after his manner regards the head as his trophy, the Indian scalping it, and making a drinking cup of the skull, the Polynesian baking it in an oven, and preserving it for generations. Both separate from their women when nursing, and forbid them, under pain of death, to touch, at that time, with their hands even the food they themselves eat. The South Sea Islanders prepare an intoxicating beverage from the root of a sort of wild pepper which they call *cava*; the Indo-Brazilians and aborigines of Guiana prepare another from the American plant which they call *cassava*; and both prepare their beverage in nearly the same disgusting manner. Both catch fish by poisoning their waters with narcotic plants. Both, in reckoning their descents, attach peculiar importance to the mother's family. Both set a high store by the virtues of hospitality. The Indo-Americans, on the authority of Captain Basil Hall, resemble the Malays in feature and colour. And even their languages are not without features of similarity.”

Dr. Lang next traces these at considerable length, and with some desultoriness. We can neither quote this part of his work, however, nor satisfactorily abridge it. We think that he has established his main point; and, moreover, that he has brought within a moderate compass a great many curious facts and coincidences. We wish that he had, at the same time, expressed himself on some occasions with more deference for previous writers.

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